Volume V Chicago, Ill., January, 1929 Number 10

The Liberal

The Law of Life

. . . . . Progress is
The law of life, man is not Man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows; when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers,—then, not till then,
I say, begins man's general infancy.

—Robert Browning.

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The Peoples Church

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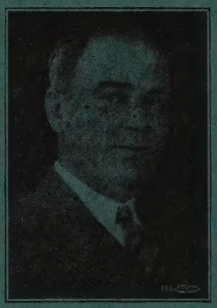

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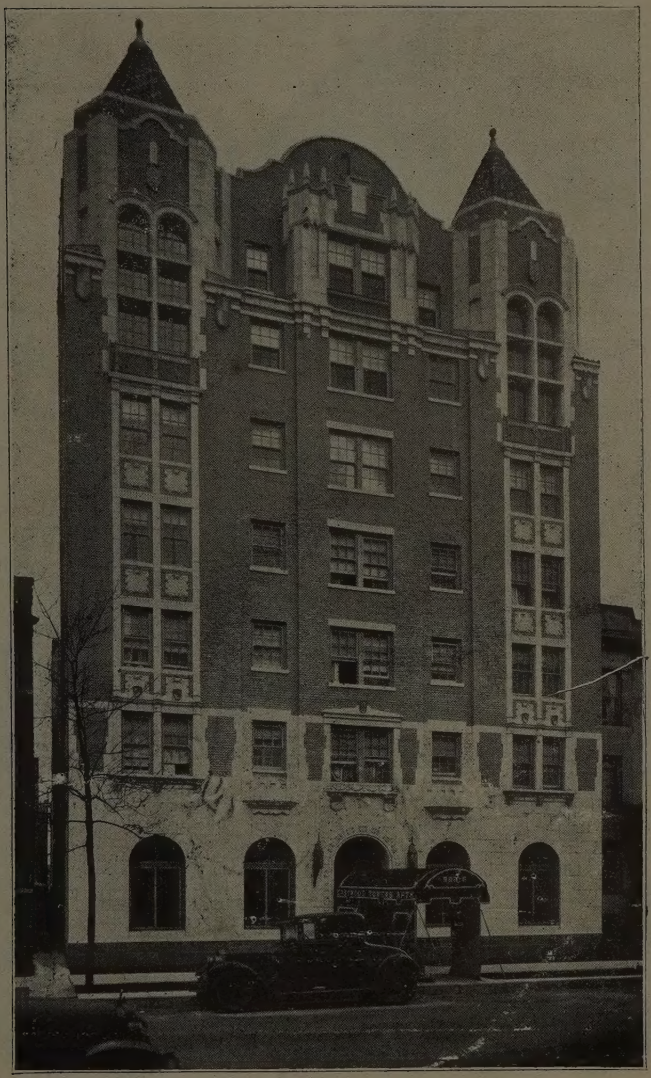

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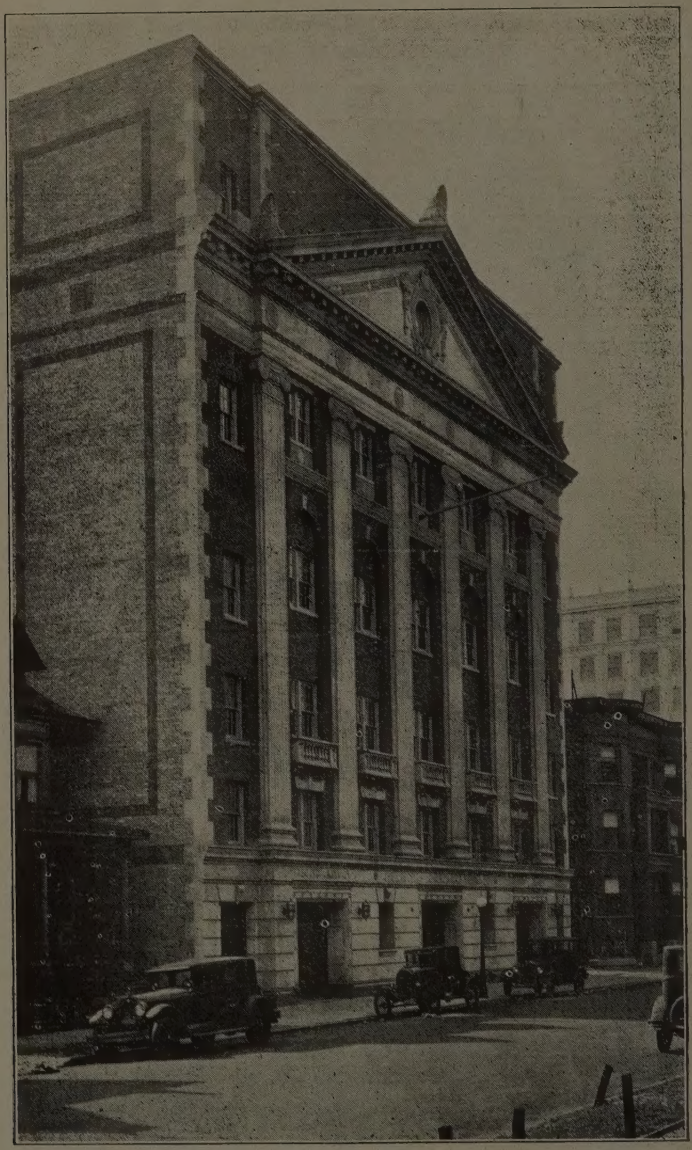

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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Volume V Chicago, Ill., January, 1929 Number 10

CANDLE LIGHT SERVICE

Grace Thayer Bradley

It was Sunday evening—the Sunday before Christmas—long before eight o'clock the Peoples Church was packed — literally packed. There was not a vacant seat from the main floor to topmost balcony, and many were turned away disappointed.

Hark!—Christmas Carols filled the air—lovely voices were singing—joyous and sacred songs were wafted down—from where and whom?

The Choir was placed for the occasion in the front center of the top balcony, and the effect was exquisite. As the carols ceased and only rich tones from the organ made soft harmony the entire Church became darkened, and fifty young people marched down the two center aisles, each carrying a tall white candle lighted, placing them across the entire outer edge of the platform.

The candle bearers took their seats in the front rows of the side sections. Then down the aisles came the procession of children from the School of Religious Education, all dressed in white choir robes. They mounted the platform standing back of the candles, the peculiarly brilliant light on their white robes made a beautiful picture not soon forgotten. The children sang their Christmas songs, then came down to their seats in the center front section.

Dr. Bradley entered the pulpit and after a few appropriate remarks he introduced the group of Uptown Players who presented Kenneth Sawyer Goodman's Christmas Play in one act, "Dust of the Road." Atmosphere and illusions were created with such fine technique and delicate artistry that scenery was not missed. The players were in costume and spot lights were used with excellent effect, while the candle light cast a fanciful spell over all. James Griffin played "Peter Steele," Florence Cook—"Prudence Steele," Herbert Ellstrom—"An Old Man" and Matthew Riley—"The Tramp."

At the close of the play, which in itself was a sermon, Dr. Bradley again entered and read the beautiful Candle Light Service from liturgy used at the Isles of Shoals during the summer conference. A hymn was sung by the congregation — flooding the Church with song; it was Longfellow's beautiful verses sung to the hymn tune Beecher:

Out of every clime and people,
Under every holy name,
Is the everlasting gospel,
Good and glad for aye the same,
So we in our happy Christmas,
Breath the universal creed,
Clasping hands with distant ages,
In a brotherhood indeed.

Sing aloud then, hearts and voices,
Shout, O new world, free and strong;

Hail of light and deathless triumph
Join the old world's birthday song
"Hail the new-born Son, returning,
Shining forth upon all men!"
'Twas the morning stars that pealed it,
Let the world respond again.

The Candle Bearers again took up their candles, now burned far down, and their quiet recessional left the Church quite dark.

Hark!—Again the sweet voices singing, "Silent Night, Holy Night" floated down from above. It seemed celestial!

Dr. Bradley made the benediction—the lights came on—then the organ chimes took up the harmony like an echo—"Silent Night, Holy Night." The vast audience remained seated till the last tone swelled and faded softly away. The spirit of peace and beauty of the first Candle Light Service of the Peoples Church will linger in the hearts of all who attended, till Christmas comes again. Undoubtedly this service will be an annual event.

"RELIGION AND HEALTH"

Sermon by Dr. Preston Bradley Delivered January 20, A. D. 1929 in The Peoples Church. (Stenographically Reported).

I do not suppose that there is any subject which has a more universal appeal than the subject of health. And when we associate that subject with the problems of religion, we have a combination of interest which is most universal and most appealing. Probably nothing in all life is so universally discussed, and of such universal concern, as this subject of health. And it is because of its great importance that that is true. It's importance is determined by two values. First: the importance to one's self as an individual, that one might experience that buoyancy, that joy, that happiness that comes from a body co-ordinated in its activities to the extent that one feels and vibrates with the sense of health. That's its first importance; and its next importance is its social importance. Its importance to society that you, as an individual, should be in perfect health. And consequently, because there are these two aspects to this problem of health,—its individual aspect and its social aspect—it touches life in every particular. Therefore, I thought this morning, in my series, which I have been giving you these Sunday mornings in January, on "A Modern Looks at Religion," that there was a place in the series for the discussion of the relationships which exist between health and religion, and particularly it is apropos at a time when there is developing most rapidly an attitude toward health which does not depend entirely upon the results, or the ambitions, of what we speak of as materia medica, or the treatment of disease by chemicals or medicines.

There is widespread throughout the world, an effort to solve this problem of disease, not by confidence entirely in the mechanics of surgery, or the taking of medicine, but rather in a renaissance and awakening, on the part of the people, to a discovery, or an interpretation, of that which is most obvious, that the violation of laws constitutes causation, and the philosophy of causation sees to it that very definitely certain results obtain, and some of the finest minds in

the medical and surgical world are seeing the value of this approach to the problem of health, and wheretofore therapeutics was the major emphasis of the medical practice, we have come to that period that prophylaxis is becoming emphasized in the medical world itself, and we are beginning to see that prevention is even a bigger word than cure, and that keeping health is a greater art than regaining health after it is lost, and we have seen the absurdity of going through life violating every rule of dietetics, violating every law against bodily unity and symmetry, exhausting the vitality of nervous energy, which is the source of all physical manifestation of perfect functioning; violating all of these things and then finding ourselves in a state of horrible collapse, of physical disintegration, or a breakdown of individual organs of t he body, due to an overloading which was brought on by our own passions and appetites, until we find ourselves destroying things in the body. And the attitude has been that we wait until that time comes and hurry to a physician, or a surgeon, and then be tremendously disappointed if he is not able to do something in about two weeks that we have been twenty years bringing on ourselves, and expecting him to cut out of the body some little thing, or some big thing, and by having that removed overcome all the difficulties and then we can glide right back into the pathway of appeasing our own voluptuousness of food or passion, and at the end to find ourselves in perfect uniformity with body and soul. That is the greatest fallacy that man ever attempted.

So, in the light of this new day, we are beginning to see, and we are being assisted by the best and finest minds of the medical fraternity, to so understand the physical laws, which I admit, exists in relationship to the physical body, and that by understanding the relationship of those laws, which are the laws of perfection, we realize we cannot permanently defeat dissolution, which we call death. For death is just as real as life. When someone tells us that death is unreal and that there is no death on the plane of physical manifestation and existence, we know that that is not true. In the larger metaphysical supersense, there is no death to that permanent personality which is the inhabitant of the body, and that is quite another matter. There is no death; there is no sickness; there is no sin to that ideal perfection which is within you and which may manifest itself throughout all the experience of time as the standard by which that other "you"—that "you" of duality,—which is a part of the process of the physical which does get tired and weary, and sick and broken; which does sense grief, which does experience loss; that "you" which is the "you" of this plane, functioning through this body, is the one "you" which is in continual conflict with that other "you" that never dies, and knows no sickness, and knows no death. No man knew that any more adequately than did the Apostle Paul for with all of his supreme genius for philosophical preception, he knew the difficulty that we are in, for repeatedly do we hear him say, and we have it in his testimony, "I have fought with beasts at Ephesus." So do we all fight with the beasts at Ephesus. And repeatedly do we find Paul, in the New Testament, affirming this again and again of "being stranded and kicking against the sharp spears of life." He knew, and every sensitive soul knows that to keep fine, clean and powerful, to keep that real self that we know, ever dominant in all of our lives, we are in continual conspiracy against the dragging, pulling powers that make for sensuality. So at this time and age of a world mind, we find that men and women are giv-

ing more study to this problem of health than ever before. They realize its dual importance. In the first place all of us want to be buoyant and joyful. Who wants to look at the world through rose colored glasses? I want to so live that I can throw off the covers in the morning, throw up the window shade feeling the thrill of health, and cry to the world "Light! Light!" with every nerve and artery filled with warm, pulsing blood that puts into us an attractiveness and a power with all we come in contact with, and do things with love in the doing! We have no burdens, only tasks. There is a vast difference between a "burden" and a "task." You have a task in life to do, but it never ought to be a burden. One of the greatest joys of my own life, filled as it is with repeated disappointments and disillusionment, which I do not permit to have any power over my life,—one of the things I love most about my own work is that I look forward to every task of my profession with joy. I love to see Sunday morning come, because I love you, and because I love the thing that I am doing. I love to see Sunday evening come, and every opportunity which I have to speak words of real beauty and triumphant strength to the people who honor me by coming to hear me. I love my task! It is not a burden, it is a joy, and therefore, may I say to you that the first thing I would ask you to do, in order to determine this unity of life, would be to love your task. And if you cannot love and enter in with zest and joy the thing that you are doing, turn your lives up side down and find something else. If the thing of life does not come to you with the zest and the joy and the thrill of the thing, and you cannot enter into it with soul and body aglow, you are in the wrong pew! There is something the matter.

Of course, the thing that interferes with that is primarily ill health, not being equal to the thing; feeling that each day is alike, it is "just another day," wondering what is the matter, — no zest, no resistance, no strength, no power, nothing — feeling badly. Well, now, let us look at some of the very simple things for a moment in that connection. Whatever the materialistic scientists or the mechanical scientists may say, I think any carefully thinking person will agree with me, that this is an age of the mind. This is an age of the mind, and as an attestation of that may I submit to the materialists and the machinists of life, who think man is merely a machine, that their own experimental investigation in their territory, is a concrete illustration—the atom. The result which these men have been doing themselves, in their own study and discussion of the atom, is evidence that they are beginning to see mental processes that evidence this as an era of the mind in their own work. We never knew as much about the mind as we do today, and what we do know is very little. Psychology has just begun. No one can speak with any dogmatism or finality in the realm of psychology. It is the youngest of the sciences, the most recent to be classified as a science, and no one dare speak dogmatically in the fields of psychology. Now, then, admitting that we know more about the mental processes than ever before, and admitting with Professor Milligan, Professor Michelson and Professor Steinmetz — Doctor Steinmetz was probably the premier mind of his generation—almost the last utterance which he said was this: "The next great discovery which the mind of man will be interested in will be in the realm of spiritual values," and the whole attitude of modern science is tending toward the workmanship of the mental universe,—the universe of the mind.

I maintain that mind is supreme. I maintain that mind is the one sovereign of our physical and spiritual universe, and that the brain, which is the organ of that mind, is made out of the things that you eat, is made out of the appetites that you give vent to, for the physical structure—which I admit—which is the medium through which the spiritual and mental processes flow on this plane of our expression, is entirely in our own hands, and by eating devitalized foods, foods from which have been removed all of the mineral content, foods that have not retained the speck of life which is the seed element of life, our modern system of preparing food in which we take away from the food those life-giving elements which are a part of the entire life process; one ought always in food to saturate themselves with that part of the food which is the life or vitalistic part—that is the thing we never do. We cook our vegetables and throw away the very part that is vital. We cook potatoes and take away the peeling, and everything under the peeling that is most vital. We take our wheat and refine it and refine it until the pride of the housewife is a loaf of white bread which is poison. It is a wonder you are not all dead! And we take all of these things and devitalize them until the body itself has a difficult time with its chemical processes to maintain its vitality. There is a chemical change that takes place when food is turned into brain structure, and the brain structure is the medium through which mental processes can function.

One of the first things in connection with superb health is the understanding of the laws of hygiene, and an understanding of the needs of rest, quiet, poise and silence, that the subconscious may have a fertility that it might utilize and work out into the thing we call personality and give evidence of buoyancy, freshness, power and strength.

Now, you say, what has this to do with the spiritual aspect of the problem? Simply this: Many divide mind, as though there were any other kind of mind. We cannot divide mind into "mortal" and "divine mind," if we also say "God is in all and is all" there is only one mind, and that mind is a divine, eternal mind, and this part of life which I have is a part of the cosmic life which God has, and my mind is a part of the eternal mind and my unity, symmetry and power in life is determined by how I retain that unity and that harmony by obeying the laws of the world in which I live. That is the fundamental thing of this problem: obeying the laws of the universe in which we live!

What do I mean by divine mind and the power of mind? I mean this: Everything is originally mind. The architect sits in his office, he has just been given an assignment, he is to build a great structure to the sky. Where is it first built? In his mind. The young man of the university has a vision of a career, and he sees himself achieving that career. Where was his career first? In his mind. Everything in life that matters has its origin in your mind. It first belongs to your dream world—the world of your dreams. What has that got to do with health? This: That practically every person who breaks in health begins as a neurasthenic. They get a little ache and a little pain, something happens, and right away the specter of fear is born and immediately they wonder whether they are going to die or not, and the answer is entirely dependent on how they have lived. I visit hospitals every week of my life and I stand beside the sick and dying, and it has been my observation that the people who are most afraid to die are the people who have squandered and wasted life. There is a certain amount of awe that we

feel in the presence of death, but I am frank to confess to you, my dear people, that I have no fear of it, and when I stand by the side of people who are dying — just this past week, in a hospital, a man clung to my hands with a frenzy and fury of his starved soul, and he said: "Doctor Bradley, I have wasted my life and I can't die, and I don't want to die," while I have seen others come quietly to the brink of life. A week ago this morning a little woman, who was always in this church, was here when it was fourteen degrees below zero, she had come from 65th Street, way down from the south side, and she stood at the foot of this pulpit stairs and said to me: "Doctor Bradley, I am entering the hospital in the morning at eight o'clock for a most serious operation, but I am at peace with my conception of God and the universe and I am going, knowing that it is all right." And twice, on Monday, when I called, the nurse told me that she was almost radiant, almost beautiful, after two hours of surgical work. I tell you, my friends, there is no use denying Truth! There is only one way, with this thing we call life. We have our own little philosophy, our own faith, happiness and dreams, but after all there is just one way—just one—LIVE IT WELL! That's the only problem. So, what I mean with regard to this question of health is simply this: a perfect body, a well functioning body with everything working in perfect harmony and symmetry exists in your mind first, and you can permit your own life to be such that there can be nothing in the world that can help you, and the first thing a sick person must do must be to get **"a mental picture of perfect health"** and not the picture that has been so frequently present, such as "I wonder if I am going to have this; I wonder if I am going to have that; I wonder if they will have to do this; I wonder if they will have to do that; I wonder what the chemical analysis will show; I wonder what the blood test will say; I wonder what it is all about?" Why, that attitude will make a well person sick! After you have followed up all of these things, the one permanent thing that you never ought to lose is your vision of perfection; that the mental and spiritual manifests itself, but that sin and disease are delusions —they are not real. Ill health is not a reality at all. Disease, which is merely the Latin prefix "dis" which means "not" at ease —disease—is not reality. That is not a philosophical absurdity, it is a fact. Health, Good, Truth — these are the realities, and if we can hold the vision of them as perfection, the psychological reactions and spiritual rebounds are always what? Realization! And that is where your demonstration comes, that's what it means.

It is not because they have a charmed life, it is because they have followed the pyschological laws of spiritual values. We can build anything we please out of our minds, but the great difficulty is that most every one waits, then something happens that compels some great destruction. We wait until everything is gone to pieces, until we are broken in health, threatened with financial bankruptcy, and we are in a tumult of nervous energy with the fury of an undirected tempest, and life is all a great conflict. We wait until we are in great trouble—All the time people are coming to me in great trouble, their lives are all broken up, and they cry: "Doctor Bradley, what can I do?" As long as everything goes along fine and you feel fine, and you can stay out all night and feel like a million dollars in the morning you believe you are all right; they say to me: "Doctor Bradley, I can eat anything I want to, anything I want to." Yes, and as sure as night follows the day,

there will come a time when it will all count, and it will count against you, never for you, and some of you men and women who can boast of violating the laws of life and squandering it with all the artificialities, with playing with sin, fire, flame, you pride yourself on your great powers. There will come a time when a bolt of lightning will drop out of the sky and it will all contribute to your tragedy and disaster and you will find yourself in the sewage of your own lives. Then you will cry: "How can I get up and out of this?" When your lives fall about you like a house of cards, and you have brought it all on, you will ask: "How can I get out?" There is just one way, Mary Baker Eddy spoke a great truth when Mary Baker Eddy said this: "There is only one way out of sin, and that is to stop sinning."

And if you are ready to go that way, you can straighten up your lives; if you are ready to go that way you can clear the clouds. The great difficulty is that we all want health, we want prosperity, and success, and all these things, and we are unwilling to pay the price that these things demand. We want our cake and we want to eat it at the same time. That is what we are doing, all of us. We want it, and we want to eat it, and there spells disaster.

There is no sadder tragedy in the world, or more forlorn picture to me, than the picture of Napoleon, a prisoner on a ship. As that ship pulls out of the harbor and starts for St. Helena, Napoleon standing there, with his arms folded, the "little corporal" who dreamed of a world empire, seeing the shores of his beloved France fade away into the fog of the night,—a prisoner. There is no greater tragedy than to see human lives, standing upon the decks of their own prisons, looking back, as they sail away into the sea of disaster and seeing the shore line of their dreams fade in the fog of sin,—prisoners! Prisoners! and there is only one key that will open the lock and let us loose into the world of right, fine living and beauty, health, power,—only one key,—"Ye shall know the truth, and the truth will make you free."

BOOK CHATS

There are many lists of the "Best Books" of 1928. It is interesting to observe that while some books occur in every list there are never two lists alike. It all depends on the discrimination of values possessed by the individual making the list. I am venturesome this month for I am going to publish a list of two books which I consider the best in the accepted classifications of literary work. It is by no means an easy thing to do. In each division there are more than two worthwhile books but I will endeavor to make the selection according to the best of my judgement.

In the field of fiction there are twenty-five books which are outstanding. But if I could have only two novels of 1928 I should choose John Galsworthy's "Swan Song" which is the last of the Forsyte Saga and "Caspar Hauser" by Jacob Wassermann. All life is epitomized in this penetrating novel of an historical enigma.

In the field of travel there are twelve books of most unusual significance but the two which impress me with their abiding importance are "Beneath Tropic Seas" by William Beebe and "John Cameron's Odyssey" by Andrew Farrell. The first mentioned needs no recommendation to lovers of travel. To go anywhere with William Beebe is a never-to-be forgotten experience. In this book we are taken to the coast of Haiti. It is replete with fantastic beauty. The other book is a true story of thirty years at sea, filled with daring adventures and told with beguiling simplicity. I would "walk a mile" for a sea story any day.

There were twenty books on biography published during the year that are exceptionally worthy and important. In many respects this is the most difficult classification from which to choose only two. My first choice is the monumental achievement of Albert J. Beveridge with his "Abraham Lincoln—1809-1858 (2 vols). It is American history with Lincoln the dominant figure. It vividly amplifies all other Lincoln biographies and is narrated in beautiful, lucid prose. My next choice is "The Early Life of Thomas Hardy" by Florence Emily Hardy who portrays the young ambitious Hardy from his diaries and letters in a most sympathetic and understanding manner.

There were fifty, at least, of important publications in Essays and Philosophy. I would unhesitatingly choose "Whither Mankind" edited by Charles A. Beard as the most vital and necessary. It is an illuminating symposium on twentieth century civilization by famous and undisputed authorities.

My next choice is a little book which has an honored place on my bed-side reading stand. "The Art of Thinking" by Ernest Dimnet is indispensable. It is more than a book—it is a personality. It is not a discourse but a conversation on method.

There are twelve books on Poetry and Drama that I should like to name as of telling indicativeness. Perhaps the most valuable and comprehensive is Mark Van Doren's "Anthology of World Poetry" and next I should name the Collected Plays of James Barrie—all the plays the distinguished dramatist ever wrote.

For Children's Books between the ages of 10 and 15 years I should choose Carl Sandburg's "Abe Lincoln Grows Up" and James Boyd's "Drums." For children under 10 years of age I would select Janet Smalley's "Rice to Rice Pudding" and John Gruelle's "Raggedy Ann's Magical wishes."

Among the many beautiful illustrated Gift Books there are two of more than usual distinction. James Branch Cabell's "The Silver Stallion" illustrated by the incomparable Frank Pape, and Dean Cornwell's "The Man of Galilee." I knew Cornwell when he was a student in the Chicago Art Institute and it is a satisfaction to know that his early promises are being gloriously fulfilled. This volume is a companion to the "City of the Great King."

Now you have my list. These represent my dicision as I sit at my study-desk tonight with the hour near midnight. Perhaps I might change it tomorrow or the next day but I think not. I hope you might have the joy out of these books which has come to me from knowing them.

P. B.

THE RADIO MAIL BAG

It would take more than all the pages of this magazine if we were to publish all the interesting excerpts from the radio letters received each month. With limited space for this article under the above caption, only a few may be chosen.

Every Sunday quite a number of our Radio listeners visit the Church. It is always pleasant to meet them, and to hear their reactions to being present at a service they have heretofore heard but never witnessed. Without exception they say it will mean 100 per cent more to them now when they "listen in" after having been present in person.

The little magical box upon which you have only to turn a switch to bring The Peoples Church into your home is splendid.—Aladdin's Lamp in comparison was a Child's toy!—Many have received just the help and encouragement they n e e d e d; many pain-racked in hospital wards or on beds in their own houses, have received cheer, comfort, spiritual up-lift; and elderly folks who do not venture out, and shut-ins — and people far away,—but magic as the little box is to put you in touch with a thousand and one things all over the world, and bringing The Peoples Church in all its audible tones into your midst—it does not bring you into The Peoples Church!

You see there is a difference!

To be a part of the vast audience gathered on Sunday mornings. to see and feel the quiet beauty of the auditorium, to hear at closer range and see the robed choir back of Dr. Bradley, and—to see—face to face in his pulpit—the man whom you have only known as a voice! Many come "just to see"—and at the close realize they can no longer be content to remain a "listener" when it is at all possible to be present in person.

Jan. 13th out-of-town Radio friends who made themselves known after service were: Mr. Arthur Lahr, from La Fayette, Ind. Mr. and Mrs. Starkey, of Grand Rapids, Mich. Mr. G. W. Kelley, from Philadelphia, and Mr. Geo. Weil from Cincinnati. No doubt there were many more who did not leave their names.

A very interesting and most original letter was received this month from Mr. C. H. A. of Marion, Ohio. The part I have chosen for this column does not concern the Church, but is an interesting quotation from a letter Mr. A. received from his son down in South America who was making an inspection trip across the northern end of Patagonia, a land of waste and desolation. He says:

"The train stopped some six or seven times between Patagones and San Antonio Oeste—though it was quite beyond me to understand the underlying reason—except possibly the locomotive suffered from that human complaint of needing a rest, for actually in the trip we did not pass a single station, not even a farm house.

That night we pulled into a typical camp town—plaster walled rooms, wash basin and candle light—possibly bugs—and no windows in the room. From this point the only way to get to the interior of Patagonia and the remaining agencies was by a once a week train. Saturday morning a country boy with his universal car (Ford) felt obliged by my offer of sixty pesos—about $25.00 U. S.—to take me 114 kilometers to the next station to the west—Valcheta.

We pushed off towards the most desolate landscape one can imagine—miles and miles, hour upon hour of sandy sierra country covered by thorn bushes—

not a blade of grass, it has not rained in twelve months.—The territory was to be the same for hundreds of kilometers, in making it Nature had doubted and in her hesitation completely forgot the matter in hand and then when she did remember the place she sent back a perpetual wind to soothe the leagues and leagues of desolation. We found our pueblo at approximately three-thirty in the afternoon. That night sitting in the little camp bar hotel, waiting for a 2:45 A. M. passenger train for the next point four hours on up the line, the "patron" of the little hotel turned on a three tube radio set and what should come through but Pittsburg —KDKA— thousands of miles to the north—slightly mangled but none the less welcome to me".

Think of it, ten thousand miles away, listening to his own language spoken in a city less than two hundred miles from his Ohio home!

We are grateful for a letter from Mrs. A. B. from Paw Paw, Mich., who out of her busy days took time to write. (Her appreciation was not expressed alone in writing either!) She says: "I can fully appreciate your busy life. We live on a farm, but my work as an Instrumental Supt. in the Public Schools, with three days a week in one town ten miles from home, and three days in another town thirty miles away, driving to and from each day, makes for rather a strenuous life. I think I can truly say that there is but one hour out of each week that I call my own, and that is the hour of your service. I need that hour and at its close I feel refreshed and encouraged to "carry on." I expect to attend your church in person on Feb. 3rd when I will be in Chicago."—A letter from L. W. J. of Wilmette furnishes a suggestion — He writes: I am enclosing a check for $2.00 toward your radio expense. This is $1.00 more than you would have received if the weather had not been so cold and I had attended the service. But I consider it worth the extra $1.00 to stay home on a morning like this instead of the work of trying to start a motor that will not start!—Well—if you must stay home — a double contribution is a fine idea!

Hear ye—and take heed!

G. T. B.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

THANK YOU!

"The special charm of Christmas is the sweet assurance it brings that we live in the memory of our friends."

After the first excitement of the day has passed and one sits down on Christmas afternoon with a basket of mail in front of them, envelopes large — small — every color and shape, and one begins opening them and slipping out the pretty card from within —ah! there is more there than a card—there is a message from a friend! They bring warmth to the heart, a glow to the cheek, sparkle to the eyes—a sparkle that sometimes becomes moisture.

Someone living far away wants you to know they think of you at Christmas time;—someone you knew long ago proves they have not forgotten. Suddenly a card comes into your hand from one you met in a foreign land,—it is like a warm hand clasp and starts you reminiscing.

Messages that are cheery—messages that are winsome,—greetings from friends and from little known acquaintances wishing you well. Cards that are costly, with original etchings and engravings,—cards of the 10 cent Store variety, and hundreds intermediate! But all precious — every single one.

We thank you for every message of affection and cheer, for every kindly greeting and good wish. We believe they were sent from your hearts—and they brought joy and encouragement to ours!

Surely it seems the whole World is bound 'round and 'round with a chain of Good-Will at Yule-tide—a chain made of Christmas Cards!

Grace Thayer Bradley.

THE WOMAN'S CLUB

The first meeting of the Woman's Club after the holidays was the Departmental meeting of Jan. 7th when Ruthanne Hermsdorf Lindquist read an excellent and most interesting paper on Immanuel Kant. This was the third of the program given under the subject of Philosophy which the Educational Dept. has on their calendar this year. The interest manifested in these Monday morning meetings is quite remarkable and most encouraging. At the afternoon meeting Jan. 14th Dr. Bradley gave a very delightful talk on "Some of the Lost Arts." On Jan. 21st the day was given over to Poetry. At the morning educational Dept. meeting Mrs. Matthew Riley was chairman and gave a talk on Whitman's Influence on American Poetry. and Mrs. Preston Bradley spoke on "The Life and Poetry of Celia Thaxter, New England Poet;" and read a selection of her poems. After luncheon committee chairmen of the Philanthropic Dept. made their reports, and then a delightful hour and more was spent by many of those present reading their "Pet Poem"—Many and divers they were! Some were clipped from the evening paper, some were magazine verse, some were of Sandburg's most modernistic style and from the pen of one of America's latest poets—Edna St Vincent Millay. Two of the members read original poems that were lovely indeed, Mrs. Grunwald and Mrs. Needham. The Woman's Club is very proud to find real poets among its members!

What may we not achieve?

G. T. B.

THE SCHOOL OF RELIGIOUS EDUCATION

On the evening of December 21st Channing Hall, beautifully decorated, was filled to capacity with children, their parents and friends to take part in the Annual Christmas Tree Celebration of the School of Religious Education.

Promptly at eight o'clock the curtain went up and "The Toy Shop", a play beautifully staged and directed by Miss Stauch and acted by the children, was received with great appreciation by the audience. Other features of the evening were songs and recitations by the children, a short address by Dr. Bradley and greetings and an explanation of the work and progress of the school by the Superintendent, Mr. Denicke. Then Santa Claus arrived with a huge pack filled with boxes of Christmas candies. The Lights were turned on the beautifully decorated Christmas tree and every child was presented with a box and a promise to visit them again on Christmas Eve.

Alice Pearson.

THE CHORUS CHOIR

The work of the choir during the Christmas season under the direction of Mr. Emerson Abernethy was very much appreciated by the attendants at the services and the radio audience. On Christmas Eve they sang Christmas Carols under the windows of the residence of Dr. and Mrs. Bradley and of Mr. and Mrs. N. T. Ladenson, the chairman of the Church Service committee.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

CHURCH NEWS

Dr. Bradley kept the following engagements during the month of December:

2—Sermon, Peoples Church.
4—Address, Oakhaven Home.
6—Bazaar, Peoples Church.
7—Address, Rogers Park Club.
9—Sermon, Peoples Church.
10—Board of Directors, Public Library.
10—Address, Chicago Dental Society.
10—Meeting, Board of Trustees, Peoples Church.
12—Address, Burlington, Iowa.
14—Duluth, Minnesota.
16—Morning, sermon, Peoples Church.
16—Evening, Address, Uptown Forum.
17—Address, Oriental Consistory.
18—Address Banquet, Steam-Fitters Association.
19—Dinner, Peoples Church Choir.
20—Meeting, Chicago Playright's Theater.
23—Sermon, Peoples Church.
23—Candle-Light Service, Peoples Church.
25—Sermon, Peoples Church.
30—Sermon, Peoples Church.

Funerals

Dec. 7—Mr. Lyman Goss, Interment, Graceland.

Dec. 11—Mrs. Katherine Lucille Mitchell. Interment, Janesville.

Dec. 17—Mr. Robert Thayer, Interment, Rosehill.

Dec. 18—Mrs. Edward Kuegeman, Interment, Montrose.

Dec. 20—Mr. Thomas W. Snelling, Interment, Rosehill.

Weddings

Dec. 1—Russell V. Faulks and Virginia K. Craig.

Dec. 1—A. M. Smith and Evelyn Rowe.

Dec. 17—John D. Hall and Ella B. Specht.

Dec.19—Noel Bradley and Marguerite Bradford at South Bend, Ind.

Dec. 21—K. Cooper West and Verna L. Rice.

Dec.22—Theodore Hankins and Margaret L. Lund.

Dec.22—Lyle L. Brimmer and Ruth M. Ephraim.

Dec. 23—Charles A. Binder and Margaret Baldauf.

Dec.29—William E. Hewitson and Adelaide Kirchoff.

Dec. 31—Julius S. Altman and Mickie Kuenzi.

THE ONLY DAY I HAVE

"Well, Sunday is the only day I have. I work late every night and Sunday is the only day I get to rest."

This was the argument he offered in defense of the fact that he did not take his place in the service on Sunday. And he was telling the truth.

But it was also true that Sunday was the only day he had for cultivating his soul. All the other days of the week were filled up with trade and business. Sunday was the only day that was cleared for the development of his own spiritual life.

In lying around the house, reading the Sunday newspaper and doing the usual small jobs of Sunday he was allowing the entire day to pass without a mental or a spiritual stimulus. The only thing he had to show for Sunday was a rested body.

Of course a rested body is a good deal, but a rejuvenated spirit in a rested body is several times more effective. A tired, exhausted spirit will whip a fresh body into subjection in a few hours. A fresh, happy spirit will carry a tired body along for months.

We do not rest by slouching around in old clothes. There is positive physical value in dressing up. It rests us, revigorates us. A white collar, a shave, a sense of cleanness and "fitness" is one of the most restful experiences that one can have.

A worshiping, earnest, thoughtful crowd also rests us. Just to be present where folks are singing, praying, listening and worshiping takes our minds away from tired bodies and jaded nerves.

Worship provides rest on Sunday. It stimulates every spiritual enthusiasm and impulse until we are re-created creatures. To miss all of this in an effort to rest, means that we get a very small percentage of the worth and value out of Sunday. It's the only day for worship we have!

Roy L. Smith.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made to the secretary, Mrs. Harrison, in the church office. The church office is open every day during business hours.

FEBRUARY PULPIT SUBJECTS

Dr. Bradley announces the following subjects for the services in the Peoples Church during the month of February:

"Great Liberators"

Sunday mornings—10:45

Feb. 3—"The Religion of Charles Darwin."

Feb. 10—"Lincoln in the Life of Today".

Feb. 17—"The Religion of Voltaire".

Feb. 24—"The Religion of Thomas Paine".

Sunday evenings—8:00 o'clock

Feb. 3—"Our Contemporary—Shakespeare".

Feb. 10—"Jews of Fiction and of Fact".

Feb. 17—"Should Biographers Tell All?"

Feb. 24—"Who Are the Quakers".

HARD PREACHING

Though it may look easy to uninitiated, preaching is hard work. A decent weekly sermon re-quires from ten to thirty hours in preparation. Subjects of special difficulty require far more. The Liberal minister has the task of speaking forty-odd Sunday mornings in the year to a highly critical congregation, themselves well-read and reflective, and accustomed to hearing the best which the lecture platform affords. Mush, or a few ideas scrabbled together on a late Sunday night and scribbled on the back of an old envelope, will not feed their souls. Talking without saying something fills time, but does not fill expectations. In a Liberal church the listener is justifiably disappointed if his mind is not challenged, and if he does not receive that lift and inspiration we all feel when we watch the work of a master-craftsman in any other of the arts.

But Liberals are also human beings, not merely thinking machines, and they crave an emotional fillip, as other humans do. And the Liberal minister knows as well as anybody that while intellect may secure acquiescence. emotion secures action. And, presumably, what we want as an ultimate result of our preaching is action. Therefore, the minister's task in preaching is complex, and somewhat exhausting. When you move an audience emotionally, you feel tired afterward. It takes the tuck out of you.

"The greater the Reform needed, the greater the Personality you need to accomplish it," said old Walt Whitman. God knows, the "reform," or if you shy at the word, the re-education needed by this generation is great, appalling, stupendous. The Unitarian cause calls for mighty men of valor. Unitarianism lags for lack of leadership. We can not serve our movement, we can not serve humanity, better than by the expansion of our own personality. When we are reading, we are also working! To the task of self-culture! "'Tis not too late to seek a newer world!"

A. Wakefield Slaten.

THE TRIUMPH OF LIFE

By W. Hanson Pulsford

Behind the seeming chaos of today is the life-hunger, groping, blundering, striving, failing and being thrust back, gaining a little here and a little yonder, always dimly obedient to the old search for finer and more enduring values of which our very pessimism is a prophecy. Through all, to emerge inevitably at last, life, slowly growing weary of her engrossment with matters which do not touch her heart, is steadily feeling her way toward a finer future.

Baffled along one road only to try another, mistaken in many ventures, yet always venturing again, the unseen energy of all that is moving, with an infinite patience which smiles at the fev-

ered hurry of men, toward that which the seers of the world have caught sight of from the mountain tops. Religions and rules, ceremonies and creeds, laws and civilizations, are passing forms, serving her awhile, then hampering her and cast aside. Gods many or one, morality east or west, right and wrong, are all created by life, and outgrown by life for her own ends, and have value only as they serve her.

All men are her children, and within them she is reaching out for satisfaction, waiting, if they will but trust her, to come to fuller power as they learn to respond. Some day, as infancy passes and they outgrow the illusions of their childhood, they will leave the baubles and playthings which make only for the passing joy of children, and will raise themselves erect, glad, triumphant, conscious of their birthright and their destiny, catching the real meaning of their past, coming to know that nothing matters unless it foster richer and nobler living.

To make that faith ours, and at last, in everything, habitually to apply that test, would deliver us from our enslavement to consecrated habit, would abolish the useless theological church-lumber which is choking vital religion, would save us from our fear of the crowd and set us firmly upon our feet. We should have more fearless, frank fellowship in a common search for the only real wealth, through the quickening in each one of us of the unmeasured promise of the vast unfolding which gave us birth. To know unfettered personal conviction in ourselves, and to respect and value it in others, to live out, for the simple delight of it, our goodness, friendliness, open-hearted easy courage, among men who, in the same spirit, are following the same great quest, would be our religion.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

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